

CHRISTIAN SECRETARY

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CONDITIONS.

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ENGLISH BAPTIST MISSION

Speeches at the Annual Meeting of the English Baptist Missionary Society, June, 1827.

The Rev. John Statham, from Calcutta, expressed peculiar satisfaction in the proceedings of this day. I am just returned from Calcutta, and can safely assure you that there has never been a better prospect of abundant success than at this time, for labourers going forth in the strength of the Lord. Just before my departure, I attended the baptism of some natives, and the impression made on the spectators was evidently great. One who saw a Mussulman baptized was convinced, and converted; he was a Moonshie, or man of learning, whose renunciation of caste and profession of Christianity, made a deep and lasting impression on many of his idolatrous neighbours. The preaching of the gospel to the natives is continued with great assiduity. Many young men have been raised up to preach salvation to their countrymen. These young men frequently meet together to encourage one another in the work. I visited them just before I sailed, and was delighted with what I heard. Their prayers for this Society were very fervent. They often go into the streets with the New Testament in their hands, which they read to companies of persons that collect around them. In this way Mr. Kirkpatrick was raised up, who preaches with great fervour and eloquence. The prejudices of the natives, wherever Missionaries are stationed, are much diminished. Time was when Christian preachers could hardly go forth without personal danger; now the natives encourage them. Not long ago I called to visit a poor old native convert. Upon inquiring what were her expectations for eternity, and what hope she had beyond the grave, she answered, "I have Christ in my heart, I want no more;" and she desired me to make her will, bequeathing her house and ground about it to the Mission Society. Schools are established at every station; and many of the natives, who at first thought there must be some sinister design in them, and therefore refused to let their daughters attend, now wish them to be admitted. But I must urge the necessity of continued exertion. Oh! could you have seen and heard, what my dear brother who spoke last and myself have seen and heard, your hearts would be more powerfully drawn forth to compassionate the poor Hindoos. Much has been done, but more still remains to be done. Where the Gospel has not reached, there is the same cruelty and superstition as ever. Oh! send out more Missionaries, faithful men. There should be two or three at each station; then more work would be done, and the illness or death of an individual would not interrupt it.

The Rev. Caleb Birt of Portsea.—Meetings like the present exhibit the Christian church at its highest point of elevation. Hence it appears like Mount Zion, where treasures are laid up for a ruined world. The proper business of these meetings is to promote a spirit of labour and patient perseverance. Our confidence is in heaven, our chief resources are on high; but success is to be looked for in the exertions of the churches. The world is promised to Christ; but the church is to conquer that world for their Lord. Such being the object to be attained, enlarged and increased exertion appears necessary. Missionaries are the vanguard of the Christian army, who go forth rejoicing on the assurances of the divine word, that the faith shall at last universally prevail. The warfare is against error and misery. Christianity, and that only, must rectify the disorders in the moral constitution of the world. A disturbing force has been introduced

by sin; but this disturbing force shall be destroyed by the power of Christ. In the early stage of the mission, when all was hope, but all was untried, it needed the character of Fuller and others to commend it to the public patronage; but now, after what has been accomplished, after what we have heard from Missionaries themselves, what more can be necessary to ensure its continued support? The aid of Auxiliary Societies is invaluable. They form the very sinews of the Institution itself, and there ought to be one in every church of the denomination. The field of labour is large, extensive enough to call forth the energies of the whole denomination, which when fully exerted may accomplish much. Such meetings as this are beneficial to London, and similar benefits will attend the establishment of Auxiliary Societies every where. The interests of this Society will be best promoted by forming auxiliaries. They will promote and preserve a missionary spirit; and when this becomes general, we shall be restored to the spirit of the primitive church, and shall attain primitive enjoyments. In the meantime all the efforts and sacrifices that we make will have their own reward, while we know that we are pouring consolations in to the sorrows, and endeavouring to heal the maladies of an afflicted and guilty world.—*Lon. Miss. Herald.*

From the American Baptist Magazine. Letter from two Indians, to Mr. McCoy.

The following letter was addressed by two Indian youths now at Hamilton, to Rev. I. McCoy, their former instructor, under whose labours, together with his associates, they were brought to an acquaintance with the gospel. We give it as written by themselves with some slight correction in spelling a very few words. It is hoped that these young men, with five others at the same Seminary, will go forth to be a blessing to their heathen countrymen.

Hamilton Seminary, Nov. 9, 1827

Dear Father,

Yours has been gratefully and gladly received by us the 7th inst. We were all gratified to hear of you, but a better satisfaction would have been, if you had reached our sights, to shake hands with you. We were somewhat astonished on account of your not coming here, to give us a visit while you were so close by us; however, as the father knows better than the sons, we must acknowledge that you have the right to dispose your affairs; we are very much pleased to see your zeal and anxiety for the welfare and prosperity of the poor unfortunate Indians. We think if we are not cheated in our feeling that we sympathize with their condition; we think we have an anticipation of that time when we shall unitedly engage in the great concern of our blessed Redeemer, to endeavour to blow the glad tidings of a dying and risen Saviour who was once despised and rejected by the Scribes, Pharisees, Priests, and Kings; but notwithstanding all this transaction in betraying him into the hands of notorious persons to death, that he is now exalted in heaven at the right hand of his Father to be Prince and Saviour, and to give repentance to those who will confess him to be the advocate or intercessor between God and man,—and as we learn ourselves of the expressions which he uttered, saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," &c. We are very glad also to hear of the family at home; that they are doing well excepting old Mrs. Ash. We feel emotion and sorrow at her state; but we hope that she has a foretaste of that glory and happiness which is reserved for the children of God. On this account we are not so much agitated and concerned; nevertheless we should be happy to hear of her recovery, for we have a hope and expectation that we shall be permitted to see all the fathers, mothers, brothers, and sisters in Israel, in our native country, if Providence permit.

Dear Father, you seem to have a wish that we might possess strict attention and assiduity in our studies, in order that we may get along as fast as we can, and pay observance to our teachers, and in special manner that we may be devotional, watchful, prayerful, and submissive to Him who is our Maker and Preserver. We hope that we are in conformity to your feeling and wish; but we confess that we have nothing to boast as to giving ourselves in devotedness and consecration to the service of God. We wish therefore that you will not cease to make mention of our names to the mercy-seat; we feel as though we needed the prayers of every saint in order that we may adorn the profession which we have made with well ordered lives and godly conversation; we hope that none of us deems it a task to

bow our knees in supplication to God that we may obtain those things which are calculated for the benefit of our souls and be wise unto salvation. With regard to our present concerns in study, we are about as progressive as we ever have been, and that degree you know. We are expecting to be separated in three weeks from this time, to have vacation; for this reason we think we shall be deprived of each other's company; but we hope that we shall again meet to enjoy one another's society, early next spring. All the Indian brethren send their affectionate regards and their best wishes for your prosperity and success in your present undertaking; and we hope you will write us a letter of exhortation and admonition, as soon as you shall have received these few lines. As it is getting late in the evening, we must draw to a conclusion in our writing; farewell.

We remain your respectful, affectionate and sincere sons by adoption
JOHN JONES.
PETER PORGLIS.

Rev. Mr. Mercer's Letter, respecting the Tinsawatee School. Oglethorpe County, Ga. Sept. 24, 1827.

My dear Brother Bulles,

I now come to the subject of the Tinsawatee School; the report from which is very favourable. The natives have commenced the boarding business. Some at a distance have made, or are making a boarding establishment in the vicinity of the School, to place their children under the care of an old Indian matron to go to school, &c. Brother Meeks, the Superintendent, thinks this design will prosper; though at present, from scarcity of corn, the children boarded, are gone home till the new crop comes in, so that there were only about 18 or 20 in the School. At his last visit, (8th inst.) he attended an examination of these and says, "I believe the improvement to be as great as could be expected, in writing, reading, and arithmetic, and answering questions from the Bible." He also states that the health of the Indians is much better, and that brother O'Bryant also is much amended in health.

Brother Meeks acknowledges the receipt of a box of clothing forwarded by a Society at Athens, for the School, and brother O'Bryant's family, which was very thankfully received. If others were to do likewise, it would be doing well I think; for I presume clothing is much needed among them. The prospect for doing good to the souls of men, is quite promising at this time. An increasing attention to the preaching of the gospel is manifest. At the time of brother Meeks' last visit, though the season was quite rainy, some attended twenty miles distant; the assembly was crowded, and much impressed apparently by the word preached. The Church now contains thirty members. One is an excellent interpreter. It is said he can, (and often does) get up after a sermon is delivered in English, and give it almost entire to his countrymen, in their native tongue, very impressively. Brother O'Bryant preaches to a town, or township, (for all their towns are country settlements,) about 26 miles below, once a month, where there is much desire and solicitude for the word of life preached among them. Brother O'Bryant requests to know of the Board, whether he could not be allowed one day in a month, to enable him to attend these people, preach a lecture, and to spend Sunday evening with them, and return the next day.*

I am, dear Brother, yours and the Board's fellow servant in the Gospel,
JESSE MERCER.
Supervisor.

* This request has been cheerfully granted by the Board, and they anticipate pleasing results from these new labours of their Missionary.

From the American Baptist Magazine.

MR. EDITOR,

The late visit of your esteemed missionary, the Rev. Isaac McCoy, and the plan proposed by him that arrangements should be made which might result in the colonization of the natives of our western forests, seem to suggest the propriety of presenting again this subject before the Christian public. Hoping that former exertions may stimulate the present generation to "go and do likewise," we respectfully request you to insert in your useful periodical the subjoined article from the Boston Recorder and Telegraph.

THE INDIANS OF THE UNITED STATES.

Christian efforts among them.

From the first discovery of our country the Catholics have employed numerous, able and zealous missionaries for the conversion of the Indians to their faith. A history of their exertions could not fail to interest; but I have not found au-

thentic sources of information sufficient to enable me to give a satisfactory view of the subject, and must relinquish it for the present.

Of the labours of Eliot and his coadjutors, a hasty sketch is all that my limits will allow me to give. Those who wish for more particular information are referred to the "Memoirs of Eliot," by Rev. William Moore, of Natick, published at Boston, 1822.

As early as 1636 Plymouth Colony passed some laws to promote civilization and christianity among the Indians, to provide them with the preaching of the gospel, and to encourage native teachers. But little, however, was done till that truly apostolic man, the Rev. John Eliot of Roxbury, felt his heart glow with compassion for the ignorant natives, whom many of his cotemporaries treated so harshly. After having with incredible pains acquired some knowledge of their language, he held his first interview with them Oct. 28, 1646. In 1651 he gathered together a little community of Christian Indians, the fruits of his pious labours, (consisting of one hundred men besides women and children,) who built a town in a delightful situation on the banks of Charles river, which they called Natick. Here in 1660 the first Indian church was formed. Eliot pursued his benevolent labours in the midst of every species of discouragement, hardship and opposition; and in 1671 he had succeeded in establishing fourteen villages, of Praying Indians, (as they were called by their heathen neighbours,) containing in all (as Gookin expresses it) "1100 souls yielding obedience to the gospel." Each of these villages had at least one native teacher, and many of them more. In the same year, there were in Plymouth colony 449 Praying Indians, of whom 142 could read Indian, 72 write, and 9 read English. In Nantucket there were three hundred Praying Indians, three places of worship, and four native teachers. In Martha's Vineyard 1500 Praying Indians. These two last mentioned places were under the care of the Mayhews, of whom it is sufficient praise to say, that they had caught the zeal and spirit of Eliot. It was always Mr. Eliot's first care to teach the converts to the christian faith, the arts of civilized life, and to establish schools for their instruction. In 1661 he published the New Testament in the Indian language; and in 1664 the whole Bible. Of this Bible two editions were published of two thousand copies each. Besides smaller works, such as Primers and Grammars, he translated and published the "Practice of Piety," Baxter's "Call to the Unconverted," and Shepherd's "Sincere Convert and Sound Believer." In 1687 there were in Massachusetts and Plymouth 6 churches of baptized Indians, 13 assemblies of Indians professing Christianity, but not admitted to full communion, 24 Indian preachers, and 4 English ministers who preached to the Indians in the Indian language. In 1696 there were 30 Indian churches in New England. Mr. Eliot closed a long and truly Christian life in 1690. As he was the life and soul of the godlike enterprise in which he had engaged, not long after his departure it began to decline. In 1763 only 37 Indians were remaining in the once flourishing settlement at Natick. In 1771 there were in all New England but 7 Indian churches left. Why did these churches thus decline and the Indians disappear? For the present I will notice only a few of the more important differences between the Missionary operations of that day and this.

1. There was then no systematic and well digested plan of operations. What was accomplished was done principally by the unguided efforts of individual benevolence.

2. There was then no mission families to be with the half civilized converts to teach them by precept and example how to use and how to appreciate the blessings of civilized life. Even those English ministers who officiated among them as Missionaries were for the most part pastors of English churches.

3. White men were allowed to settle promiscuously in or near the Indian towns, the simple inhabitants of which they were always sure to cheat out of their lands, and to corrupt by the contamination of their own vices.

4. After the death of Eliot, the uninstructed Indians were left to themselves, with no man like minded who would naturally care for their state.

The Society for propagating the Gospel among the Indians and others in New-England, was incorporated by act of Parliament 1649. In 1718 the churches in Boston contributed £483 towards the

objects of Indian conversion and civilization. These contributions were annual, and they had besides in Boston a fund of £1000, the interest of which was devoted to the same purpose.*

The Moravians with their characteristic benevolence have done much for the Indians, in the middle and western states.

Their first Indian Mission was established at Shekomeko, about twenty-five miles east of Poughkeepsie, New York. A church was here gathered in the midst of the most appalling difficulties and discouragements, and in 1744 it contained sixty-three members. But the jealousy of the people of New York forced the christian Indians and their devoted teachers to leave the State.

The cruel selfishness of interested white men, and the discontents occasioned by the revolutionary war, caused hardships, privations, and sufferings, almost unparalleled both to the missionaries and the Indian converts. They were expelled from one settlement after another, their property was violently wrested from them, they were left to perish by hunger and cold, and not unfrequently were they inhumanly and wantonly murdered. Notwithstanding all this, the Moravians between the years 1740 and 1787 had established 24 different christian villages among the Indians, they reckoned nearly 1000, who gave unequivocal evidence of piety, besides great numbers of nominal christians who adopted the arts of civilized life. For a particular and very interesting account of the labours and sufferings of these devoted men, I would refer your readers to Loskiel's History of the Moravian Missions in North America.

KATAHDIN.

After reading the foregoing communication, we are utterly confounded in reflecting upon the apathy that seems to pervade our churches in reference to the grand and momentous subjects connected with the conversion and salvation of a world that lieth in wickedness.

When we see how much was accomplished soon after the settlement of our country, by the zealous and untiring efforts of one distinguished individual, whose heart was deeply imbued with the love of God, we are led to the inquiry, What might we not expect if the churches of our day would act, in concert, and go forth in the greatness of their strength with their contributions, exertions, and prayers, depending on the Lord of Hosts for success?

Our opinion has long been, that on this subject "we are verily guilty concerning our brethren;" and could we present any motives or inducements that should call into vigorous action those latent energies which have too long been concealed, our wishes would be accomplished.

Greenville, N. C. December 16, 1827.

MY DEAR BROTHER,

A little more than two months ago, a revival took place at Grindle Creek, M. H. in this county, in a manner and under circumstances which I hope will be interesting to all, and encouraging to many of the dear children of God. This M. H. has been standing for many years, but I am informed there has never been a church established at the place, or any thing like an excitement on the subject since the house has been erected. A pious few often cried to God with uplifted hands and mournful hearts, in behalf of those dark and desolate regions. On Saturday before 2d Lord's day in October last, a few brethren met for the purpose of endeavouring to form a small church. But, alas! when they came to examine their numbers and strength, they found, to their sad disappointment, they were not able to keep house. The people of the vicinity looked cold and callous; the few precious lambs of Jesus, who were there, seemed much discouraged. What did they then do? did they throw down their Christian armour and quit the field? No. They betook themselves to that mighty weapon called fervent prayer. On Lord's day, after two sermons were preached, a door was opened for the reception of members, and five or six came forward and related a work of grace which they had reason to hope God had wrought in them some months before. Some were young people, others heads of families. Their experiences were related in such a warm and impressive manner, that it was through the assembly, and caught the feelings of the congregation like an electric shock. The house was in tears almost from one end to the other. The dear children of God shed the sweet tears of Christian gratitude, while the eyes of their ungodly neighbours and relatives were bathed in those penitential tears which freely gushed from their sorrowful eyes, amidst the sobs of remorse which

burst from the lips of anguish in all parts of the assembly. The aged mothers, whose cheeks were deeply furrowed by the lapse of many years, whose eyes were dim with age, and whose heads were covered with silver locks, stretched out their withered arms to embrace their young and blooming daughters, whose hearts seemed to be almost broken with a deep sense of their ruined condition. These heavenly scenes filled the people of God with inexpressible joy, inasmuch that some of them wept exceedingly. After these exercises continued for some length of time, request was made that prayer should be offered up for those mourners. Prayer was then, I believe, made to God, and with faith and fervency.

I appointed the following Wednesday to baptize. When the day arrived, we opened a door for experience at the water side; and we received several more, and baptized, in all, nine that day. In a short time after, we constituted a church, and I baptized eight more; and again, on second Lord's day of this instant, I baptized 7; and after preaching on the same day, the church received two more by letter, and two by experience; the latter two are waiting for baptism.—And I believe, from present prospects, that many more will shortly follow their Lord and Master into his baptismal grave.—*Col. Star.*

Yours very affectionately,
THOMAS MASON.

Virginia Bible Society.—We learn from the Richmond (Va.) Visitor and Telegraph, that on the 6th of November last, the Managers of the Bible Society of Virginia determined to make an effective measure, as well for the purpose of ascertaining the number as to supply the wants of those families within the State, who are destitute of the Holy Scriptures.

The Right Rev. Richard Channing Moore, the Rev. Stephen Taylor, the Rev. William Hammet, and the Rev. James B. Taylor, were appointed a committee to report to the board an address to the convention of the Protestant Episcopal Church, to the Virginia Conference, and the several Presiding Elders of the Methodist Episcopal Church, to the General Association, and the several particular Associations of the Baptist Church, and to the Synod and several Presbyteries of the Presbyterian Church in Virginia; entreating their co-operation and efforts in the plans of the board, for more effective measures in the cause of the Bible Society.

At a meeting of the Managers held on Tuesday, the 18th inst. the board resolved immediately to take measures to ascertain and supply the wants of all the families which are destitute of the Holy Scriptures in the counties of Henrico and Chesterfield, and further, that the various Bible Societies in the State, whether auxiliary to the American Bible Society, or to this Society, be informed of the adoption of the above resolution, and invited to co-operate with them by their best exertions, to ascertain and to supply the wants of the destitute in the State, with the Bible.—*Philadelphia.*

CONSOLATION TO MOURNERS.

No. 4. of the Baptist Preacher contains the Rev. Mr. Sharp's Sermon, on the scriptural doctrine, that Saints will know each other in glory. The following is one of the practical uses, which the author deduces from the principle advocated.

The idea that saints will recognize each other in heaven, exhibits such as have been bereaved of truly pious and endeared relatives, a pure and rich source of consolation. Those whom you lately followed to the tomb, will indeed never return to you again. You may sometimes fondly imagine they are not dead. You may hope to meet them in some of their accustomed walks, or to see them as formerly in the habitation that was always made glad by their presence. But alas! you will assuredly be disappointed. What you have lately witnessed was no dream of wo. No, it was a sad reality. The parent will never more be greeted with that smile of welcome, which was far more expressive of filial affection, than any of the usual forms of salutation. He will witness no more those acts of self-denial, and self-government, and personal sacrifices, which contributed so much to his own comfort. Nor will such of you as once rejoiced in an intimacy which death has interrupted, ever meet, in the circles of affectionate and faithful friendship, those beloved individuals again. But notwithstanding this, you may comfort yourselves with the delightful thought, that in a few more days, although the pious dead will not return to you, yet you shall go to them. Yes, my friends, and you may indulge the pleasing expectation, that you shall know them. It is not a cunningly devised fable, but "the glorious gospel of the blessed God, which brings life and immortality to light," that encourages us to believe we shall both meet and know our friends in Heaven. While we cannot refrain from tears at a recollection of those whose society had seemed so necessary to our happiness, and who had so strongly secured our affections by a long and uniform course of friendship, yet our grief is assuaged by the animating persuasion that we shall finally dwell with them for ever.

CHRISTIAN KINDNESS.

The following is from the same discourse, and is another practical use deduced from the doctrine of the Sermon.

This subject presents a powerful argument in favor of Christian kindness; the force of which, it is hoped, you will feel. You expect to dwell together in heaven; and if you may be reminded of the good you have done, in visiting the fatherless and widows in their affliction; in reclaiming the ignorant and such as were out of the way; and in healing difficulties which unhappily existed; it is possible that you may also be reminded of having created difficulties, of having sown discord among brethren, and of having spoken and acted unkindly without a cause. And you may then see such a train of evils proceeding from your conduct as will fill you with astonishment. All this will indeed have been fully forgiven. But if shame can exist in Heaven, you will blush at a recollection of the inconsistency of your character. You will in the most unqualified manner condemn yourselves for every departure from the spirit of Christianity. Lay aside then all malice, and all guile, and hypocrisies, and envies, and all evil speakings. Do this, not only as it respects Christians of your own denomination, but all who bear the moral image of your Saviour. Be tender of their reputation. Do not ascribe to them principles which they disavow. Do not impeach their motives, nor attempt by any means to impede their prosperity. In your intercourse beyond the grave, how much more pleasant will be the recollection that you were peace makers, that you were kind and gentle towards all men, and loved not in word and in tongue, but in deed and in truth, than the remembrance that you had promoted strife and separated chief friends! Let it be then, your constant aim so to regulate your social existence on earth, that the review of it in heaven shall afford you the most pleasurable emotions.

From the Christian Mirror. WANTED A FRIEND.

An earthly friend, a friend of one's own sex; for in a wife we all expect a friend, and by God's blessing often find one; but she cannot attend one every where, and every where one wants a friend; and if she could, places there are which don't admit her aid.

What! says the man of fortune, advertise for a friend? Who lacks a friend in such a world as this, and at such a time as this? Will not wealth buy a friend, that buys whatever man possesses, which he can convey? Does not Scripture say, every man is a friend to him who giveth gifts? especially, add to this, an open door, a plentiful table, and an apparent welcome; and whose friendship can withstand all this?

What! says the man of fashion, does any man of genteel standing lack a friend?—Will not a costly and becoming dress, a handsome form, a speaking countenance, an open pocket and manners Chesterfieldian, buy a friend? Surely, a friend need not be considered so rare an article. These will command a friend, as second in a duel, or even antagonist, if such you want; or, what is more, his rivalry if not his help, in an affair of love.

What! says the partisan, in public life, who is conscious he has been lifted up the steep of popularity and public honors far above his deserts.—Who finds friends scarce in a world where I find them so plenty? Surely, any nod short of a threat, any smile but a smile of contempt, any salutation short of an insult, I have found to be sufficient recompense for activity and zeal in one's interest; and if ever the price should be higher than this, a recommendation to office, or, at most, procuring an office, secures it forever.

Ah, says the merchant, does there a man of commerce want a friend? I'll show you how to get one. Look to your business—keep your accounts with accuracy and method—in out-door business, be active and industrious, and in all be thorough—inform yourself of home and foreign markets; have a price current always at your side—keep wants below your income—be punctual in payments; and I'll insure you soon will have a friend; these habits will procure one, and prosperity will follow, and this will rivet him—a choice of such I have to indorse a note for thousands, or ten thousands.

What! says the trader, will not justice in dealing, good nature, and affable accommodating manners, especially if to these one adds low prices, procure friends? steady friends, such as will call on you, as fast as their wants may prompt, and as one can reasonably desire. I have many such, and will spare one at a reasonable price.

What! says the man of competence with many poor relations,—where is the man who advertises for a friend? I will supply him with as many as he pleases, and charge him nothing: how varying is the lot of man! I am overrun with friends, and cannot get rid of them,—while another cannot find one.

Says the man of easy religion, are friends growing scarce! That scarcity will not affect me. I find that with good moral habits, and minding one's own business, and letting all the world alone, I have no enemy, and need no friend; but still I have many friends who would shrink

from saying a word to my disadvantage, or to hurt my feelings: indeed, I am safe at all events, for if any one as a friend, should say any thing to the disadvantage of my religion, I should only have to reply, I am no pharisee nor hypocrite; the Bible says let your religion begin at home; and I say, if you would not be thought a fool, let it end there.

Says the man of serious religion, (an officer in the church, or an influential member connected with him,) for once I can venture to join the general cry—Who need want a friend in a world where the religion of the Saviour is received? Does not the very ground work, and spirit of his religion make friends? and such as can be depended on too in every emergency; just as far as the religion of the heart extends, is there not an affectionate identity of feeling with all believers, and a degree of love towards all our fellow beings? Are not the fruits of this love apparent in private and public, in domestic and in foreign charities, and in many other ways? Does any reasonable man want more than this? Still it is repeated a friend is wanted—the Christian spirit, and the Christian system are sufficient for this object, and to satisfy every other worthy desire of the soul; but circumstances may be wanting, and often are wanting to give the most perfect causes effect towards forming and furnishing a Christian friend for any particular case. Such friends however are realities: in considerable numbers they exist in every truly Christian community; and thanks be to the Giver of every good gift that they do: but to find one of suitable age, a friend suited to one's taste and education, to one's temperament and structure of mind, one congenial in manners, temper, and pursuits, or in most of these, is so rare even in a Christian society, that to find one we must be present at the formation of such society; otherwise the members will all have made their selection, each one of his mate, as circumstances have aided his propensity; the deepest sympathies of all will have been fixed, their best affections (next to those they bear to their Saviour) will have been appropriated, and a stranger attempts in vain to look into their private counsels, or intermeddle deeply with their joys; even a kindred spirit looks in vain among them, for a delicate self-denying patient, unappropriated friend. The friend wanted, is such a one, who will privately reprove, and without anger; whose countenance and deportment will then discover that the office is rather painful than pleasant, and who never discovers nor feels a half-suppressed triumph or resentment, at the opportunity; nor any other feeling but that of love for the reprovand, and grief for his weakness or transgression; who will not forbear to give timely notice of the outbreaking at one time of vanity, at another of pride, and of imprudence, weakness, inconsistency and sin, as each occurs; encouraging when encouragement is needed, who will support his friend in public, when occasion requires, when daunted by timidity or modesty, and when finding his well meant path obstructed by smaller or larger clans, (for clanning more or less exists in all large human assemblies) with other plans, and such, as if seasonably communicated and explained, he would not oppose; a friend who will envy no one reasonable gratification, nor deserved honor:—a friend whom money will not buy, for he might then be bought again. Such a friend is wanted.

Who will be paid in kind; in kindred love, And, to the best of the recipient's power, In corresponding aid.

MIDDLE AGE.

EPISCOPAL CHURCH.

The following remarks are taken from a review in the Episcopal Register, of the Report of the committee on the state of the church to the last General Convention.

The impression very generally prevails that no denomination of Christians in the United States is so rapidly increasing as the Episcopal church.—We are not sufficiently acquainted with the condition and prospects of other denominations, to express a very decided opinion in the case. But this we are fully prepared to say, that if our increase is relative exceeding in proportion the rapid growth of our boundless population, or parallel to that of the enterprising and thriving denominations whose numbers throng our populous cities, and press to the very limits of our extending frontier, it must indeed be a most prodigious increase.

Without exaggeration, this at least, we say, to the praise of God's good providence, that the growth of the Episcopal Church in this country has been rapid, and, considering all circumstances, very unexpected and extraordinary.

Its clergy within little more than ten years is estimated to have doubled. They are now to be found in almost every state and territory, and amount nearly to five hundred. Their increase, within a very few years, far, very far exceeds the proportion of former periods, and promises hereafter to multiply to a much greater extent. The enlargement of our borders, the degree of attention paid to our claims and publications, the establishment of a number of colleges and theological

schools, and above all, the blessed increase of piety around us, and within our own communion, afford abundant pledges that our altars will be better attended than ever, and reared in many desolate spots where their incense has never yet ascended towards heaven.

THE SCRIPTURES.

The institutions of the *Lans* preached Jesus and His Salvation, the *Prophecies* declared the same truth, the *Histories* are records of God's conduct towards His people from age to age, the *Gospels* are the evidences of the accomplishment of all these things in Christ, and the *Epistles* are explanations and enforcements of these things to believers.—In short, all the holy writings relate to Christ and to the redeemed in Him, Jesus is the Alpha and Omega of the whole word and work of the Most High.—Here is truth without error, so that we may read without fear, and trust without danger: all other Books as they come from men, have more or less of folly and vanity in them, but in this volume, grace not only discovers something new, but brings new force out of old truths which have charmed the soul often before.

The following is the New-years address of the carrier of the *National Philanthropist* for January 1st, 1828.

The Spring, that woke the slumbering earth To songs of glee and scenes of mirth; The Summer flowers and skies of blue, And the rich trophies Autumn knew, Have passed away; stern Winter now Has east abroad his robe of snow. Benevolence! 'tis thy blest hour, To feed the hungry, clothe the poor, Search out new objects of distress, And turn their grief to happiness: O heaven-born principle—the gem That's brightest in wealth's diadem,— Now that the storm doth lowering beat, And freezing cold and famine meet,— Inspire the breast of affluence Its generous bounties to dispense!

We view our land; no sound of war Comes loudly echoing from afar; The field of fame, the battle-cry, Nor strikes the ear, nor fires the eye; But clear, deep tones all joyous swell From stream and mountain, grove and dell: The voice of Peace! it softly floats On every gale with cheering notes. Here Plenty, too, with golden wings, In strains of gladness sweetly sings, Crowning with joy each glowing year That circles round this mighty sphere.

The war-cry's hushed; but there's a foe That lingers yet, a form of wo; A fiend, that loves our peace to blight, And levels low the pure and bright. She gladly hears the rending sigh, 'Mid scenes of heartless revelry; Smiles at the hapless orphan's woes, The gushing tear that silent flows, The deep'ning glow of painful shame That wakens at a parent's name;— These are her joys, the things she loves, As onward through the land she moves, And withers all with fiery glance: Would you her name? INTemperance! Full long she's swayed with tyrant hand, The sceptre o'er a yielding land; Taken the best and noblest ones, The loftiest of Columbia's sons; Quenched the pure light of learning's brow, And sunk aspiring genius low; Reason has from her throne been driven, And nature's best affections riven; The fairest scenes of earth she stains, And binds the bravest in her chains. But she must fall—her reign must end— Low in the dust her form must bend; They, who her withering grasp have felt,— The slaves, who at her shrine have knelt,— Shall rise—their galling fetters break, To Liberty of soul awake, And far away the wine-cup fling, And call it an unballoved thing!

Patrons! before our strain we close, Receive the thankfulness that glows Within our bosoms; your support In virtue's holy cause we court. If practice of our sober creed To warm conviction but succeed, The rolling flood of liquid fire Shall from its ravages retire, And, like a second deluge, leave Our ransom'd earth no more to grieve; Heaven's golden bow shall arch our skies, And grateful incense upward rise: There's not a spot shall go unblest,— Nor home, which shall not be at rest; Pale war shall cry no more for bread, But all her famish'd brood be fed; The loathsome vapors of disease No longer shall infect each breeze; The invalid shall rise in health, And poverty shine out in wealth; For TEMPERANCE, with her angel train Of sister virtues, then shall reign! O cheer us with your friendly aid, Ye wise and good! that undimay'd, And boldly, we may strive to quell Our common foe!—And now, farewell! When you surround your glowing hearth, And list to songs of gentle mirth, May peace your habitations bless, With modest grace and loveliness, And when you greet the new-born year, Remember still your Carrier.

Boston, January 1, 1828.

Extract of a Letter to the Editor, dated Beckman, Jan. 9th, 1827.

"I enclose in this Letter three dollars, as pay for the Secretary last year, and in part pay for another year. I hardly know what to do about taking them longer, in consequence of their not coming to hand—I lack 14 of completing the number for the past year. December 23d, 1826, is the first number I received, and the 14 are missing in the year from that time. In consequence of so many not coming to hand, I have neglected to forward the money before, but I think I will try them another year. I am pleased with the paper, if it was not for having to go, or send a mile and a half for it, and find it not there so frequently.

In respect to religion amongst us, we have abundant cause to rejoice and be

glad at the goodness of the Lord, for he hath regarded our low estate, and graciously showered down a blessing upon us, so that our little number is almost doubled. We have baptized 22 the year past, and received one by experience last Saturday, not yet baptized. And several others, we think, have become alive from the dead, whom we hope will soon confess Christ openly. I am informed that a gracious work has recently commenced six miles below us, in Elder Barret's congregation. Six have been baptized, and the work is extending.

I am, dear Sir,

Yours, &c.

A. O.

REVIVAL IN WATERBURY.

Extract of a Letter to the Editor, dated WATERTOWN, Jan. 12, 1828.

"I rejoice to read the account of revivals, published in the Secretary from time to time; and thinking that it may be interesting to you, to know that a blessed work of grace has commenced in Waterbury, I send you some account of it.

"The work commenced about the first of December last, in the South part of the first Society. It was principally confined to two school districts for a time—but now appears to be spreading, particularly in Salem Society, where there has been a number of hopeful conversions the week past. The work first commenced in the neighbourhood where I had spent most of my youthful days: I felt anxious to visit the place. I spent three days in the neighborhood, the first week in this year, and attended three evening meetings; and truly I could say, 'The Lord is in this place.' It was but about a month from the time that the first became anxious, and yet there was between 20 and 30 that were rejoicing in hope; and numbers that were anxiously enquiring what they should do to be saved, in this little neighborhood. The subjects of the work are of all ages, from 10 to 50 years; and a very large proportion of them heads of families, that have come into the ark by pairs. There appears to be nothing like enthusiasm, or noise. But the deep solemnity that prevails in the meetings, and the spirit of prayer that God is pleased to grant his children, in behalf of poor sinners, exceeds any thing that I ever saw before.

"If you think that the above, or any part of it, will be interesting to your readers, you are at liberty to publish it."

Yours respectfully,
A. I.

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, JAN. 19, 1828.

By a letter received by the Editor, from Rev. J. M. Peck, dated Rock Spring, Illinois, Dec. 14th, we have the gratifying intelligence that the Theological and High School, at that place, is in a flourishing condition, and that the hopes of its founders are much excited.—The prospect was, that the number of students would by the first of January, be as great as their accommodations will admit.

We learn by a letter received from Rev. Calvin Cooper, of Killingly, that it will not be convenient for him to fulfil his appointment with Br. Ewer, the Agent of the Board.

By a letter from the Agent of the Board, dated Haddam, Jan. 15th, we learn that a solemn attention to the interests of the soul, pervades that town—and many have obtained a hope through the merits of the Saviour.—At East Haddam, also, a number are inquiring with anxious solicitude, what they shall do to be saved. The Agent is desirous that aid should be afforded, by our missionary brethren, to the pastors in the above named towns. The business of the Agency, by God's blessing, is prospering: an account of which will be published in due time.

To Postmasters, and our Subscribers.

We have received three letters this week from different directions, complaining that the papers which go by mail, come very irregularly. As for instance, we learn from Stamford, that "If our friends cannot have them regularly, they don't wish them at all. Some of them have been quite dissatisfied, having a number of papers at once." Such accounts as the above multiplying upon us, are quite disheartening, when we know that all the papers for the week, are uniformly put into the Post Office in this city on Saturday. Post Masters should attend to their duty, and prevent this grievous cause of complaint. We hope they will be induced to do this, or receive the censure they merit from the department at Washington.

It is pleasing to us to learn that the North Baptist Church in Stamford, is reviving under the ministry of Brother F. Knowlton. And we hope, that while they are struggling to sustain the cause, the Convention will possess the ability, as we know they possess the disposition to aid them.

BAPTIST TRACT MAGAZINE.

This work is deserving the patronage of the whole denomination. The last number, which is for January, contains a Table of Baptist Associations in the United States and British provinces, giving their name, location, number

of Churches, Ministers, number baptized the past year, Total, Names of Corresponding Secretaries, and times of meeting of each Association.

By this statement, the number of Associations is 195, Churches, 3,852, Ministers, 2,487, Baptized, 17,405, Members, 249,460: Beside many Churches which are still unassociated. The whole number of Baptists in the U. States, is over 4,400 Churches; 3,300 Ministers; 300,000 communicants. We may perhaps publish this statement entire in some future No. of the Secretary.

The terms of this work are, 50 cts pr. year, one copy pr. month, 24 pages each. It is published by the Baptist General Tract Society, at their Depository, No. 118, North Fourth Street, Phila. Mr. Joseph W. Dimock, of this city, is Agent.

We shall publish only such parts of the Congressional proceedings, as are finished. We shall not occupy the paper, by publishing the introduction and discussion of bills. We think this course will give the greatest satisfaction to our patrons.

We were shocked at reading an account in the last number of the Baptist Register, Utica, N. Y. of an attempt to take the life of Elder Jason Lathrop, of Newport, N. Y. which will be found in this paper. No intimation is given in the paper, that suspicion rests on any particular individual. An occurrence like the one referred to, we have never before heard of.

Fire at Cheraw, (S. C.)—A fire which broke out at Cheraw on the 26th Dec. has done extensive damage. Our northern insurance offices have paid a heavy tribute to the southern cities the year past.

A Mr. Zebulon Somers was found suffocated by burning charcoal in the cabin of a vessel in Delaware Bay, on 2d January.

Abraham Thompson was killed by the caving in of the wall of a well which he was deepening at Cheltenham, (Pa.) Dec. 27th.

Mr. Brainard, late Editor of the Mirror, published in this city, has relinquished his connection with that paper on account of ill health. O. E. Williams, Esq. has assumed the charge of the Editorial department.

"We are pleased to learn by a letter from Pastor Silas Ambler, of Cornwall, that the Baptist Church in Warren are enjoying a time of refreshing from the presence of the Lord."

FREE MEETING HOUSES.

A respected correspondent, has called our attention to a communication published in the Connecticut Observer, of the 31st December, under the above head. We desire always to exercise a spirit of thankfulness for every act of kindness done to us; and so far as this communication for the "Observer," or the caution of the Editor in regard to "entangling alliances," was dictated by a spirit of kindness, we would duly appreciate it. But "having had a more perfect understanding, from the very first, of all the things" on which that communication was grounded, than perhaps the Editor, or his correspondent are aware; we would solemnly enquire in the emphatic language of our common Lord, "Who is the neighbour?" Is he to be found among the thieves who abused the man, and left him half dead? Is he the Priest, or the Levite? Or is he not rather that despised Samaritan, who bound up the wounds of the afflicted man, and provided him a comfortable shelter? And would not the Editor, and even his officious correspondent, consider the man who "fell among thieves," to have been very ungrateful, or bereft of his reason by rough handling, and neglect, to refuse the proffered aid of the kind Samaritan, merely because he was a Samaritan, and one, with whom the Jewish Priest and Levite had no dealings?

We might speak out on this subject without a parable, but "a word to the wise is sufficient." And "we speak as unto wise men, judge ye what we say." What two Christian denominations in this State are they, who are almost entirely identified in their faith and order? And what is it which separates them? Is it not a matter which one considers non-essential, and which of course they can abandon without any infringement of principle—while the other considers the ground they occupy, absolutely essential, and not to be relinquished by them, without involving a sacrifice of conscience, and a violation of the explicit law of the Lord?

Which of these denominations is it, that is in the practice in many cases, of treating the other as intruders, and endeavouring to prevent them from obtaining the confidence of the public, or erecting houses of worship? Which of these denominations is it, that is the criminal cause of the separation, and consequently the principal occasion of the unhappy conflict which exists? Let conscience, enlightened by the word of God, answer, and we will abide the decision.

To our respected correspondents, who have called our attention to this subject, we would remark, "He that believeth, should not make haste." The cause in which you are enga-

ged, we trust, is the cause of truth. If so, the God of truth is your defence. Your interests are identified with his interests, and must ultimately succeed. If God has said to his Son, "Sit thou at my right hand, until I make thy foes thy foot-stool," well may his people wait, in the calm, patient, and persevering use of the means which God has ordained, for the establishment of his truth in the earth. The path of duty is plain. "In meekness, instructing those who oppose themselves"—"commit thy way unto the Lord, and he will direct thy paths." No weapon formed against Zion shall ultimately prosper. The unnatural contest into which the providence of God has thrown you, is no doubt trying, but there is a need for it. "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." Let no man beguile you of your reward. Be firm, yet tender—zealous, yet sober. Said Jesus to his disciples, "Be ye wise as serpents, and harmless as doves."

TO CORRESPONDENTS.

A number of communications are on hand, and shall receive attention in their turn.

General Intelligence.

The following is the number of deaths in this Town for the year 1827, exclusive of West Hartford and the Alms-House:—

10 years and under	59
Over 10 and under 20	6
Over 20 and under 30	24
Over 30 and under 40	13
Over 40 and under 50	14
Over 50 and under 60	10
Over 60 and under 70	14
Over 70 and under 80	10
Over 80 and under 90	3
Over 90 and under 100	1
Total	154

Deaths in West-Hartford, 1827.

Under 10 years	6
Over 10 and under 20	1
Over 20 and under 30	2
Over 30 and under 40	1
Over 40 and under 50	0
Over 50 and under 60	2
Over 60 and under 70	2
Over 70 and under 80	3
Over 80 and under 90	3
Total	20

Courant.

Twentieth Congress.

IN SENATE.

Thursday, Jan. 3.

On motion of Mr. Fort a resolution was adopted instructing the Committee on Indian Affairs to inquire whether any of the Indian tribes within the territorial jurisdiction of any of the States, have organized an independent government, with a view to a permanent location in the said States, and to inquire into the expediency of taking measures to arrest such permanent location.

Friday, January 4.

A resolution passed to instruct the committee on Indian affairs to inquire into the expediency of making an appropriation to enable the Choctaw, Chickasaw, Seminole, Creek and Cherokee Indians to explore the country beyond the river Mississippi, and to provide the means for the support of such Indians who are disposed to emigrate and are willing to embrace the benevolent objects designed by the Government.

Monday, January 7.

HOUSE OF REPRESENTATIVES.

Mr. McLean from the committee of Indian Affairs, reported the following bill which was twice read:

"Be it enacted, &c. That to enable a deputation of the Chickasaw and other Indians, to be joined by such persons as the President of the U. States may appoint for that purpose to examine the country West of the Mississippi, for the purpose of selecting a portion of it for a permanent home, the sum of fifteen thousand dollars, and the same is hereby appropriated, to be paid from any money in the Treasury, not otherwise appropriated."

Yesterday afternoon we had an opportunity to witness an experiment with Mr. Ely's safety carriage, which we are gratified in being able to say, appeared to us completely satisfactory. The carriage, drawn by four horses, came up Wall-st. from Pearl st. the horses upon a good trot, and when opposite the Exchange, the driver loosened the apparatus, and threw up the reins upon which the carriage immediately stopped, and the horses freed from it went on a short distance and came to a stand. As far as we are able to say by a single experiment this invention must be of very great importance, in saving the limbs and lives of persons in carriages when the horses take fright, and the driver is not able to check or control them.—N. Y. Advertiser.

Col. Binns.—It is well known that Col. Binns, Editor of the Philadelphia Democratic Press, was implicated with those Irishmen who attempted to regain their independence, in 1798. He was tried for treason with Arthur O'Connor, and Dr. O'Coigley, a clergyman, at Maidstone in England, when the latter only was convicted, and subsequently executed.—For many years past, however, a dark shade has rested upon the character of Col. Binns, in consequence of a publication, in 1809, and at different times since, of a letter said to have been written by the unfortunate O'Coigley a few days before his death, and a speech which he was also said to have made at the place of execution, in both of which Col. Binns was implicated as having saved his own life by treacherously sacrificing his friend. It turns out at last however, that in respect to this charge, Col. Binns has been one of the most innocent and most injured men. Mr. Lewis P. Franks, editor of the Independent Balance, has confessed, and confirmed his statement by an affidavit, that both the letter and the speech were sheer forgeries, got up by a knot of unprincipled politicians in 1809, of which Mr. Franks was the principal agent, for the purpose of destroying the influence of the Editor of the Democratic Press. Col. Binns has lately published a pamphlet on this subject, the perusal of which we have just finished, and which has most effectually wiped from his character, the foul

stain which was thus wickedly thrown on it by his opponents acting under the influence of party madness.—Conn. Advertiser.

From the Savannah Georgian.

Unpleasant Affair.—A circumstance has lately occurred on the Chatahoocby, says the last Macon Telegraph, which, if not timely reconciled, may increase the feuds already existing between the whites and Indians, on our frontiers; An Indian being seen under suspicious circumstances on the plantation of one of our citizens, was ordered to stop, by a white lad and negro, who were together, and had each a loaded gun. Instead of stopping, the Indian attempted to run; when they both unfortunately fired, and wounded him in two places; from which he shortly after expired. His friends, the Indians, who have no idea of the tardy operations of our courts; among whom conviction, sentence, and execution follow in rapid succession, and often in the same hour that the offence is committed, demand satisfaction for the outrage, threatening to wreak their vengeance, if the offenders are not given up, on the first person they get in their power. It is said the offenders have fled.

EXTREME WRETCHEDNESS IN GREECE.

Dr. Howe writes in the following affecting manner. For three years I have been familiar with such scenes, and have seen every year the misery augmenting, if any augmentation was possible.—To present individual cases is enough to move the stoutest heart; to see a woman who, after having had her husband and all children butchered before her eyes, herself violated, her nose and lips cut off, and then sent forth to wander friendless and houseless, and half naked, is indeed dreadful; but when we make the case of the individual, that of the mass—when we see the inhabitants of villages, towns, and provinces, flying from the ruthless Turk, their path lit up by the blaze of their houses—when we contemplate them months after, wandering among the mountains their shoes worn out, their clothes ragged, sleeping in caves, living upon grass and snails, rarely tasting bread, and never meat, the cup of woe seems full,—and when we add weakness and sickness, it runs over. Human nature can endure no more; and the poor Greek, abandoned by those who have no possible means of assisting him, dies without a roof above his head. Think not that I colour the picture too high, or that I repeat to you the tales of others.—All this I have seen, and not in one place only, or in one instance.

From the Baptist Register. OUTRAGE.

Copy of a letter just received from Br. H. B. Rounds to the Editor, dated Newport, Jan. 9, 1828.

Dear Brother Beebe,

By this time you have probably heard various reports respecting an attempt to assassinate Eld. Jason Lathrop, of this place: and as I am sensible that many persons will feel anxious to know the facts; and he is confined and perhaps will never be able to give them to you himself, I have thought it my duty to send you the following, which I have just heard related by himself.

On Wednesday, the 2d inst. he went to Fairfield to a Quarterly Meeting of the Osteo Association, and returned on Thursday the 3d, and arrived at his own house about a mile from this village, a little before sunset. He was employed a short time directly after candle light in his bindery arranging some books. Having occasion to step into the wood-house, a door opening from the bindery directly into it; and having stepped from the threshold of the said door, with one hand in the handle of the door, and the door nearly closed, he received a blow from the assassin's knife in the left side, which was providentially prevented entering the body, by coming in contact with the suspender buckle: at the same instant a blow on the head, supposed to be from a club or billet of wood knocked him backward, and levelled him with the bindery floor, where his groans brought his wife and another lady to his assistance. Having on a thick firm hat at the time was undoubtedly a mean of warding off in some measure the blow: as either of the blows under ordinary circumstances would have been sufficient and were undoubtedly intended to take his life. The cut in his vest is perhaps 2 1-2 or 3 inches in length; that in his shirt about 1 1-2 inches, and a slight flesh wound of about the same length. He has been deprived of his reason a considerable portion of the time since, and but faint hopes are entertained of his recovery.

Yours,

H. B. ROUNDS.

Wool.—Three towns in Maine, containing about 5,000 inhabitants, and from 75 to 100 square miles of territory, wintered last season, 11,531 sheep, producing 3 pounds of wool each, and having 6,770 lambs this season. Some of those sheep are of the fine woolled breed. From various details, it is believed that the sheep last winter in Maine amounted to between 800,000 and 1,000,000, and that the present stock is 1,300,000.

The Village of Rochester.—The population of Rochester is now 10,818. At the close of the last war it was a wilderness. Whole number of buildings 1474, of which 352 were erected the past season. Amount of imports during the year by resident merchants, from the east, 1,200,000. Lumber sawed in the village, about 9,000,000 feet. Flour ground, about 200,000 barrels.

Copper. A discovery has been made in Ashe county of a bed of copper ore, a specimen of which has been sent to us, and may be examined at this office. The specimen is very rich; and if the whole bed be of the same quality, it will indeed be a mine of wealth.

The Rev. Mr. Frey has accepted a call from the Baptist Church in Newark, N. J., and is to be installed on Wednesday, the 16th instant, at 11 o'clock.

Calcutta. Thirty years ago, there was scarcely a Christian to be found in Calcutta. Now there are six episcopal churches, and probably more than 200 or 300 pious people.

Churches. There are now in New-York 101 churches, or houses of public worship: of which 4 are Roman Catholic, 1 New Jerusalem, 2 Unitarian, 2 Universalist, 2 Jews Synagogues, 15 Baptist, 13 Methodist, 17 Episcopalian, and 34 Presbyterian churches, including the Scotch and Reformed Dutch. The remainder are Lutheran, Moravian, Friends, German Reformed, and Independents.

Popery at the Sandwich Islands. The Utica Rec. has the following intelligence:

"A letter received by a gentleman of this village from the Sandwich Islands, states, that several Roman Catholic missionaries, mechanics, &c. had arrived at the islands, with a view of settlement.

Göttingen. The University of Göttingen counts at present 1160 students; of whom 352 study theology, 652 the law, 248 medicine, 172 the philosophical sciences.

Munich. The University of Munich had on the 24th of December last, 1342 students.

Oxford. The University of Oxford has at present rather more than 4900 members on its books, of whom upwards of 300 belong to Christ Church alone. The number of undergraduates at this time belonging to that University is about 2500.

The Chinese Tallow Tree. We understand that the Chinese Tallow Tree, or Sedum Fecoides of Linnaeus, has been introduced into the Mauritius, and cultivated with the greatest success. Two hundred barrels are daily expected as a sample, and the quality is said to be equal to any melted from the fat of animals. The quantity may be produced to any extent; and we believe, is likely to supersede the trade with St. Petersburg, for that article altogether.

Bishop Latimer, in the year 1527, preached a sermon, in which he used the following metaphor, which would sound oddly if it were now to be used.—Now, ye have heard what is meant by this first card, and how ye ought to play—I propose again to deal unto you another card of the same suit; for they be of so high affinity, that one cannot be well played without the other."

Lake Superior.—According to late surveys of the boundary between the United States and Canada, about one thousand rivers and streams empty themselves into this enormous inland sea. It is intimated that an elevation of nine feet in the waters of this lake, would cause them to flow over into the sources of the Mississippi instead of running in their present direction. An earthquake, such as was experienced in Chili in 1822, might be attended with tremendous consequences to that region of country.

An old Couple.—We saw on Monday last, at the house of Mr. Phelps of this village, a man by the name of John Delby, who is travelling on foot with his wife to Rochester; and who, it appears, came over to this country with General La Fayette, and is now one hundred and two years old. His appearance is uncommon for a man of his age, being very erect, and as active as men usually are sixty or seventy years. He was wounded at the battle of Brandywine, and from his present state of health, may yet live to see many more winters.—Syracuse (N. Y.) pa. Nov. 23.

OTTOMAN EMPIRE.

We may safely calculate that this empire is near to its close. The late triumphant victory of the Associated Powers has brightened the hopes of Christendom and the prospects of Greece. Yet, according to the best calculations on prophecy, nearly twenty years must elapse, before we shall see the final dismemberment of this once powerful empire. We give to our readers a few of those calculations, from the London World.

Curious Coincidence of calculation respecting the fall of the Ottoman Power.

Wall observes that the Ottoman Power began in 1300 or 1301. Constantinople was taken in 1453. If the date of 396 be reckoned from thence, the expiration will be in

But Wall is in an error in saying 396 instead of 391, the true prophetic period; subtract, therefore, five years, which brings us to A. D.

Whitaker reckons from the 29th May, 1453, when Constantinople was taken, and speaks of the expulsion of the Ottomans from thence as being likely to happen 391 years from that date; that is, in June,

Thurston gives precisely the same interpretation, and expects a revival of Eastern Roman Empire, by the assumption of the reins of government by a Christian power, at Constantinople, in

In confirmation of this last view, if we compute the 2300, or, according to the Septuagint, 2400 days of Daniel (chap. viii 14.) from the rise of the Medo Persian Empire, or from the first battle gained by Cyrus, viz. 556 B. C. it brings us down to the same year

Thus, to 1844 add 556 = 2400. Frere reckoned 2400 years from B. C. 553, being the third year of Belshazzar, king of Babylon in which year Daniel's vision was seen; in which case they terminate in

At which time all nations professing the Mahomedan religion will be brought into the Church.

Laurence remarks, that Alp Arslan crossed the Euphrates between 1065 and 1068. From thence count 385 years and 166 days, and you arrive at the taking of Constantinople, on 29th of May, 1453. Should the possession of that capital by the Turks be for the same duration, they will be driven from it about the first of November

At the present moment, when the Greeks are struggling for independence: when the different Pachas dependant on the Porte are ready to shake off their allegiance; when the Turkish finances are in disorder; and when the Russian army is powerful and well organized; the above calculations furnish a subject of peculiar interest.

NEW PUBLICATION.—We have before us the first number of the Christian Warrior, published in Philadelphia weekly, at two dollars per year.

This publication is designed to defend the cause of Evangelical piety in the Episcopal Church, and the cause of Christian missions in general; we wish it success. The following statement of the Editor, and extracts, will exhibit the character of the work:—

The editor of this publication feels that he is called upon to say something concerning his views, and the principles by which he expects to be governed. They are then, in general the principles of the Protestant Episcopal Church. A minister of that Church, he loves her doctrines and her views of polity. "The conceits" of modern days, which prate with malicious words, (See Third Epistle to John, v. 10) boasting to proclaim as constituting their title to exclusive Churchmanship, his soul hateth. He resolves to set forth

precisely the views of polity advocated by Bishop White in his pamphlet of '83, and again declared as held by him in 1820: those views which have prompted the moderation of his long career, and still permit him to preside over the oldest of American Bible Societies—those messengers of God. He holds the doctrine of the sovereignty of the Most High, and the free agency of man. If it is constitute Calvinism, then he is a Calvinist; but he agrees not with John Calvin, and therefore thinks the title of Calvinist does not belong to him. He certainly does not hold the semi-pelagianism which now infests the Church—miscalled Arminianism. Arminius held the doctrine of total depravity. If he were to select any human work which expresses most completely his views of doctrine, that work would be the Christian Observer. Prayer meetings as recently advocated by the Bishop of the land of his fathers—Bishop Griswold—whose apology, or rather whose defence of prayer meetings, it is his design to have stereotyped—he believes are necessities for heaven. Bishop Burnet, in his History of his own Times, informs him, that in prayer meetings were born societies which have, for now more than a century, run their active course—one of which, the Society for the propagation of the Gospel, planted the Episcopal Church in America.

Revivals of religion he prays may abound until all Lodeceans are renewed in the spirit of their mind. Further he saith not at present.

It ought to be mentioned that the Missionary Sermon of Dr. Beecher was originally published in the National Preacher. With the exception of a sentence, referring to a large class of evangelical Christians. That sermon deserves close attention. I rejoice to hear that \$108,000 was subscribed for the cause of Missions, a day or two after its delivery. Yea, and I will rejoice. In Albany, it is said, \$20,000 more have been recently subscribed; in Troy \$4000: (Will not Hudson give something?) When will Episcopalians rise to such subscriptions? When they rise to the spirit of the Church, and throw off Pharisaism.

American China, equal in beauty and soundness of body to that made in England or France, is now manufactured, of materials altogether American, by Mr. Tucker, of Philadelphia.

Dreadful Fire at Calcutta.—A private letter, dated Calcutta, April 26, gives a vivid description of a dreadful fire which occurred there on the 24th, and which consumed 1430 huts, and rendered homeless 11000 inhabitants, and is supposed to be the work of incendiaries.

Legislature of Alabama.—A petition has been presented to the Legislature of Alabama, by the Grand Jury of Marengo, praying that accounts contracted for spirituous liquors may be placed on the same footing as gambling debts.

Printing for the blind.—The art of printing for the blind, has been introduced into Great Britain. It appears that it has existed for some time in Paris and Vienna. The letters are so formed as to be distinguished by the touch. An apparatus is being prepared, which it is said will enable the blind to write also.

MARRIED.

At New-Haven, on the 1st inst. by the Rev. Mr. Crosswell, Mr. Norris E. Candee, of the firm of Candee & Warland, to Miss Sarah M. Fowler.

At New-London, Mr. Alexander Merrill, to Miss Lavinia Porter; Mr. Joshua Hamilton, to Miss Mary Ann Lyman.

In this city, by John M. Gannet, Esq. Mr. Edwin Seymour, to Miss Sally Bulkley.

OBITUARY.

In this city, Mrs. — Wells, wife of Mr. Henry Wells.

In New-York, Mrs. Sarah P. Bull, 40 wife of Thomas Bull, Esq.; Mr. Warren S. Burnham 26, eldest son of Michael Burnham, Esq.

CARD.

The subscriber presents his grateful acknowledgments to the New-Haven Baptist Tract Society, for the receipt of Ten dollars, to constitute him a life member of the Baptist General Tract Society, Philadelphia.

BENJAMIN M. HILL.

New-Haven, Jan. 14, 1828.

For the Christian Secretary.

Mulberry Seed Wanted,

AT THE ROCK SPRING THEOLOGICAL AND HIGH SCHOOL, ILLINOIS.

FROM actual experiment, the climate of Illinois being found peculiarly favourable to the growth of the Mulberry, and the raising of Silk Worms, it has been determined to adopt this species of labour, as congenial to the taste and habits of Students, at the "Rock Spring Theological and High School," Illinois, so soon as a sufficient quantity of the White Mulberry can be raised; by which the expenses of the institution may be lessened, & means obtained to educate a number of beneficiaries annually. Those persons who are willing to aid this infant Institution, are requested to make donations of Mulberry Seed, for the above mentioned purpose. Any quantity, however small, sent to the Editor of this paper, will be thankfully received, and by him forwarded so as to reach its destination in the ensuing spring. Small quantities, of less than one ounce, may be forwarded in letters, by mail, directed to Rock Spring Post-Office, Illinois.

J. M. PECK.

Jan. 19, 1828.

NOTICE.

THE Court of Probate for the District of Suffolk, having appointed the 21st day of January, inst. at 2 o'clock, P. M. at the Probate Office in Suffolk, for the appointment of Commissioners on the estate of REUBEN ALLEN, late of Suffolk, deceased. This is to give notice to all persons interested therein, to appear, (if they see cause,) at said time and place to be heard therein.

JOHN LEWIS, 2d. } Administrators.
ELVIRA ALLEN, }

Suffield, Jan. 4, 1828. 51

Printers' Cards.

FOR Sale at this Office, a few dozen pairs of Printers' Cards. A rare and scarce article.

PENSIONERS' BLANKS,
OF ALL KINDS,
For sale at this Office.